

Native American Oral Histories: Camille P. Wren

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EM: This is Elizabeth McKee, of the Sacramento Ethnic Community Survey, speaking with Mrs. Camille Patricia Wren on November 2nd, 1983, at her home, in Meadow Vista, California. Mrs. Wren talks principally of her family, which includes members of Nisenan and Washo heritage. She describes her childhood and talks largely of her grandmother, Mrs. Elizabeth Enos, Mrs. Enos' basket work, and the anthropologists who came to visit Mrs. Enos to learn about Nisenan culture. She talks also of her family's involvement with the Federated Indians of California.

EM: And your parents' names?

CW: John DeVault and Gloria Enos.

EM: Where did you grow up?

CW: In the Auburn area.

EM: Could you describe your schooling?

CW: I went to public school, in the Auburn area. In just an average type of school situation.

EM: When did you stay with your Great-Grandmother, Mrs. Elizabeth Enos?

CW: On weekends and holidays, when I was allowed to. Or when, I guess there's no right word, every chance I got. And, when I was in sixth grade, my mother was in the hospital, and we lived there the whole year.

EM: We?

CW: Referring to my grandmother, my great-grandmother's daughter-in-law, my sister, and myself.

EM: And your great-grandmother's daughter-in-law, in other words, your grandmother, her name was?

CW: Helen.

EM: And your sister's name?

CW: Robin.

EM: Could you describe your great-grandmother, Mrs. Enos?

CW: Well, when, from the time I remember her, she was old. I thought about her as being old, even though she was probably, oh, in her sixties when I was born, I would imagine. And she seemed tall when I was little. And she was always laughing.

EM: Could you describe her physically?

CW: She was medium weight. She wasn't overweight, real heavy, and she wasn't real thin. I remember she had large looking hands. She had blunt fingernails. Her hands always seemed so capable. And, just soothing, I can remember, if I'd be upset or sick or something, and she'd kind of pat me on my head, you know, or rub my back or something like that.

EM: Was she a really warm person?

CW: Yes, she was, very. I remember her getting really, really, angry. She'd get upset with, like myself, my cousins, when we did, you know, stupid things that we weren't supposed to do. But she was always, always very, very, loving. And outgoing, and just friendly to everyone.

EM: What sort of things would she say if she was upset with you? How would she discipline you?

CW: She'd yell at us. <laughs> She'd raise her voice.

EM: What sort of things did she like to do?

CW: You mean like in her everyday type of things? Well, I, I think she liked making baskets. That seemed to be her hobby. And, it seemed like in the winter time, that that's what she'd spend a lot of time doing. In the spring time, she'd go and collect the willow. And she'd prepare them to use later on. She'd roll them up into rolls, like circles, and she'd tie them and hang them in her back bedroom. And in the winter time, she, she'd make baskets and in the summer time always had a garden. I can remember going down in the morning before the sun got real high, in the garden area. You know, and she'd hoe around her garden, and weed and water it. She had to pack the water with a bucket. And she'd pack the water, and water the plants and stuff, and...

EM: Where was this place that you lived?

CW: In Clipper Gap. At her home in Clipper Gap. <inaudible> I can remember when, if I'd like get fussy or something, she'd usually, like she had a paring knife or something in her pocket, and she'd peel me a cucumber or something. And she must have took salt down to the garden with us, when she took me down there. And that's just one of the things I just remember, just so vividly, is gardening with her. And because of that, I love to garden. And we used to go for long walks, up on the hill. And sometimes we'd go gathering mushrooms, and sometimes acorn. Or she'd take me out, there was this large pasture on the back side of her property, with a pond. And we'd go sit on the hill, above the pond, like in the spring time. And she'd pick *jew* or *jewgit*, and she'd take along salt, and she'd pick it for me, and we'd sit down and eat. Or, like we'd go get blackberries, and sometimes we'd just go for a walk. She used to raise a, had a real pretty flower garden. She grew sunflowers in the vegetable garden, but she had a pretty flower garden by her, the side of her house, and she'd always, just grow all different kinds of flowers. And in the good weather, when the flowers were blooming, we'd go like once a week to the cemetery. And she had this old wagon, it's like red wagon, like a kids' wagon. And the wheels, like the old-timey wheels, were like um they weren't the spokes, like the tricycle wagon, but it had holes in the wheel, but they weren't solid like the regular wagon. Real old-timey wheels on it. And she'd put flowers and water in that wagon. And we'd walk, it was probably a mile to the cemetery from our house. And we'd walk to the cemetery, and she'd put all the stuff in the wagon. And we'd go about once a week, with the flowers to decorate at the cemetery.

EM: What cemetery was this?

CW: The *ibba*-...I think it's called Sunnyside or something. But it's an Indian cemetery in Clipper Gap where our family is buried. And there are a few other people that aren't family that are buried there, but it's mainly the Enos family.

EM: You were talking earlier about her basketmaking. Do you remember how she gathered, and where she gathered the materials?

CW: Well, we just... I remember once going down, in the Lincoln area, by Gold Hill. And we stopped by the road there, and she got a bunch of willows. I think she'd get them in various places. Down below her house there was a canal, and she'd get some down there. And below the <sounds like *low hallsy forbay* (8:01)> there was kind of a marshy area, and she'd go down there, and get willow too.

EM: Was there a special time of year when she would make the baskets?

CW: Well, probably like in the winter time, when she had more time. But she did collect the willow, like in the late winter, before the leaf buds formed on the willow, because that bump there would make it hard to split and hard to clean. And when the willow shoots were just straight, you know, without the bumps, a lot of bumps on them, that's when she'd collect the willow. Same thing with the red bud, she'd get them before they'd start to bud out in the spring.

EM: Do you remember how long she'd been making the baskets?

CW: No, she'd been probably making baskets her whole life.

EM: Do you know what she did with them after she made them?

CW: Well, some of 'em she kept. And some of them she made gifts for her friends, like Mrs. Tay and Mrs. Long (?). But a great deal of 'em she kept. And after she passed away, they were divided between her four grandchildren.

EW: Did she teach the basketmaking to anybody else in the family?

CW: She tried to teach me. I wasn't too successful about it, but... I remember some of the basics. I think I could do it if I tried, but...sitting still, making the baskets, I don't think I could do that. I'm not calm like she was.

EW: Did she have any stories about her girlhood that she told you?

CW: Um, hm. She told me about this dog that she had. It was some kind of small, a very small dog. Probably like the size of a, oh, bigger than a Chihuahua, but terrier-sized. She said it was fuzzy all over. And it was white. And it was like, probably like a poodle or cockapoo type of small dog. She said it was fuzzy all over, and its name was Grizzly. And...

EW: Where did she grow up?

CW: Sugar Pine, Sugar Pine Hill. But they travelled. Like, she would tell me, like they'd go, that'd probably be in the early spring or in the winter time, like when the salmon run, they'd go down on Poon Creek, near Johnson's Crossing, and they'd, they'd get fish and they'd stay there, they'd camp there, and they'd dry the fish and then they'd put them on their horses and they'd go back home, and they'd come cross country.

EM: They, meaning who?

CW: Her family. Her mother, and relatives.

EM: Did she have any schooling?

CW: Not that I know of.

EM: Did she ever go to Sacramento as a child, or a young girl?

CW: Well, I would imagine she did. She had cousins that lived in Sacramento. And the Indians, they'd get together and go to different, different Big Times of doing.

EM: Do you know about any of those Big Times?

CW: Not really.

EM: Who were those cousins in Sacramento?

CW: I remember one of the cousin's names was Lily Williams.

EM: Did she work with her family?

CW: Yeah, I think they all, when they went and worked with the, in the fields, doing whatever fruit season stuff, I think they'd go as a family group.

EM: Do you know what years this would be?

CW: No.

EM: She was born about when?

CW: I really don't know. Probably in the 1880s?

EM: So, this period of her youth would be at the turn of the century.

CW: Yeah.

EM: Do you know how they, um, what kind of foods they ate? Did they grow any of their own foods?

CW: I don't know about during when Grandma was a child. I imagine they might have. But probably, what they mainly ate was what Indians in this area have always eaten, acorns and mushrooms and whatever greens they could gather, and deer meat and fish. And, I kinda remember her telling me about her family, like her aunt and her mother and her grandmother, that they gold mined. And then they'd take their gold down to the Bowman Store, and trade it for money. And, so I imagine that they bought things that they needed that way.

EM: Where did they gold mine?

CW: I don't know. American River? Bear River?

EM: Do you know who was the first anthropologist to come and visit with your great-grandmother?

CW: No, I don't know who the first one was. But, I was, I was really a small girl, so I, you know, I don't remember them very clearly. But I do remember... <long pause> I remember Mr. Barrett, and Fritz Riddell. And there was another man named John. I don't remember what his last name was. And he came up and spent a summer. He rented a cabin, I think, in Meadow Vista. And he spent the summer. And he'd come several times a week, to come and visit with Grandma.

EM: Do you remember what she felt about these visits?

CW: She seemed like she really enjoyed it.

EM: Um, about what time of the year would they generally come?

CW: Seemed like it was, um, like in summer time. I imagine they came in the winter time, but during the winter time I was living in Auburn with my mother, and so I wouldn't, like during the week time, uh week, I'd be in school. I wouldn't know who was visiting and who wasn't. But I remember them mostly like, when it in the summer time. There'd be different students and professors would come and sit with Grandma. And she'd teach them. And they'd go around to different places, and she'd show them sites where Indian villages had been. And you know, instructing them and teaching them the things that she knew.

EM: Did she ever go down to Sacramento, to talk with them there?

CW: I don't know.

EM: Did she ever show any interest in their work? Did she ever try and learn some things from them?

CW: I imagine she did, because it would be like a visiting type of thing, you know, and... And she took interest in them as people, you know, their families and things about them, other than what they were doing at that particular time.

EM: Did she know Mrs. Marie Potts?

CW: Yes.

EM: Do you know when she first came to visit?

CW: No, I don't. But I can remember when I was a little girl, we'd all go together, the Potts family, and the Franklin family, and our group here, and we'd go to parades. We'd put on our Indian costumes, and we'd participate in parades, and....

EM: Where were these parades?

CW: Oh, there was one in Orangeville, we got a great big trophy for. And we went to another one in Grass Valley, for July one year. And, Auburn, and Sacramento... Just, just around the area.

EM: Would you march in the parades or were you on a float?

CW: Sometimes they'd march, sometimes they had a float.

EM: Did you go, identified with any particular group? Did you carry a banner?

CW: I don't think so. I think, just, as, just, like, we were, we were like a dance group. But we didn't, like, carry a banner or advertise or anything. We just went to be going, I guess. I don't know.

EM: Did you ever join in the dances?

CW: Yeah.

EM: Where was this?

CW: Well we'd go different places where, sometimes to, like Pow Wows and fairs and, um... Once, I remember, I think I was probably like, about nine years old. And we went to a high school in Sacramento. And it was, uh, all kinds of different dance groups from different places around California. And we were on television. And they were filming us while we were dancing, and stuff, on stage. And it was really kind of exciting. And, uh, I don't know. That's just about it. And we just, wherever we could. And we'd, like I said they had fairs, you know, like the State Fair even, and county fairs, and things like that.

EM: Mrs. Potts often was involved in a booth for the Federated Indians of California...

CW: Um, hm.

EM: ...at the fair. Is that the booth you're referring to, perhaps?

CW: Yes, yes. And, the Indians here, in our area, well it was actually just Gra-, it was more like Grandmother's things, her artifacts and her baskets, and Mrs. Pate's and from our family. We had a booth at the fair, and we had a booth at the fair every year for about ten years. And the first year, all it was, was just a showcase at the end of the room. And it was a kind of a separate room from the main display building. And we had a showcase at the end of the room. And by, after a few years, we had expanded to the point, that, where, there were more Indians, from around the Auburn area, would, would loan us things to put on display. And we had the whole room filled, and it was really neat. And every year, we'd... And Grandmother would go, she'd go from early in the morning to late at night. And she was getting quite elderly at the time. Though she didn't want to leave those baskets unguarded and she didn't think anyone else would watch them properly. But we'd take turns sitting in the room, and, you know, and answering questions, and guarding the baskets, I guess.

EM: Was this at the old State Fair?

CW: No, this was at the Auburn Fair, I was talking about. Oh, in the State Fair, they always had the Indian booth there, with Mrs. Potts and her group.

EM: Did Mrs. Potts come to your grandmother to learn things?

CW: I don't know. I think they were just friends.

EM: Your mother was, your mother's name was...

CW: Gloria. Gloria Bradley.

EM: And her profession?

CW: She was a LBN.

EM: You've told me that she had tuberculosis several times.

CW: When I was two, around two, she'd had tuberculosis, and she'd been.... She'd worked at that tubercular hospital, so that's probably where she picked it up.

EM: And the tubercular hospital was where?

CW: Weimar. And so she was in the hospital for a while when I was a little girl, and I lived with my grandparents, at Clipper Gap. And, I don't remember how long she stayed there, or anything. But I have a vague memory of her coming out to the gate to say hi, in, in her, her nightclothes, and whatever, and my aunt was holding me and I was screaming, kicking, because I wanted to stay with my mother. And, uh, later on, I think it was 1959, 1960, she, um, she got tubercular ulcers in her legs, and so she went back to the hospital. And they removed them. She spent, about, six months maybe, in the hospital. She went in September, and stayed during that winter. And all during that school year, until the beginning of the next school year, my sister and myself and my grandmother stayed with my great-grandmother at the Gap.

EM: Now, your mother was the daughter of Russell Enos and...

CW: Helen, Helen Nevarez Enos.

EM: ...and that grandmother is Washo.

CW: Yeah. Um, hm.

EM: You've told me a story about how they met. Could you tell me again?

CW: Oh, okay. My grandmother was working for a woman who had an apartment house, that catered to divorcees in Reno. It was like these furnished apartments, and they'd, these people would come there and live there while they were getting their divorce in Nevada. So, she took a vacation from this lady. And she came to stay with a cousin of hers, who was married to a Maidu man, in Colfax. And while she was there on vacation, she got a job at the hotel there. I don't know it's name it was, but that hotel building, so there in Colfax. And, so, I guess my grandfather saw her, and decided he liked her, and he found out she was staying at these people's house. And, Maggie and Lee. Maggie was my grandmother's cousin, and Lee was my grandfather's cousin. So, he kind of wrangled a invitation for dinner. And he started coming over real regular. And they were kind of matchmaking, 'cause, like, Maggie and Lee saw an awful lot of Grandfather. And Grandmother really didn't want much to do with it, because she had determined that she didn't want to get married. And, so, I guess, as time went on they decided really, she really liked him. And as time for vacation was over, she was going to go home, she told him she was going to go home the next day on the train. So, he talked her into going for a ride. They went for a ride, over to Nevada City. And while they were over there, they got married. And he told his mother he was going to marry her, so she had a wedding dinner all ready, and invited friends, and everything. And so, they went and got married, and they came back to Colfax, she climbed on the train and went home to Nevada. And when later, when she went home, she told her family that she got married. And at first, they didn't believe her. But, I guess Grandfather was writing to her whatever, and so finally, they ordered her back to California to live with her husband. And they were married for about, oh, I don't know, thirty years when he passed away. He passed away in... I don't think as much as thirty years. He passed away in 1952, and they were up in their 20s, like 24 years old when they got married.

EM: Where was your grandmother Helen born?

CW: She was born in Truckee, Christmas, of 1899. And when she was a young girl, their family moved to Carson City. And I believe that her mother's family came from the Carson area. And, um, they owned their own home, on the outskirts of Carson City. And they lived there, the family group, with the grandmother living near, little, um, there were little cabins, or, one had an Indian House, uh Gulley

Stunnel, that she lived in. And out in the back yard, she built an Indian house, er, that they built an Indian house for her, and they called her Gulley Stunnel, that she lived in that, because she didn't want to live in a, what we would consider, a normal house. And, um, Grandma lived there with her two sisters and a brother. And brother was older, and Grandmother was second, to uh, two younger sisters. And, when she was a young girl, she went to school at Stewart, which was a government Indian school. And she boarded there, even though it was just a few miles away. And she board-, boarded there, she went to school there for a few years. And after that, she went to stay with her aunt. And they went, and her aunt worked in Steamboat Springs as a maid. And, uh, she lived with her aunt, and she began working and taking care of herself there. And then she got various jobs, as a housemaid, and whatever, and caring for children, and things like that, for people, like, in around Reno. And she supported herself, even during her teen years, and her early 20s.

EM: You've told me before that she worked down in the Bay Area at one point.

CW: Yeah, she'd be out there, I believe it was some sort of government program. It was probably like a work program, to where these, these young people would get some sort of work experience. And, uh, there were other Indian ladies that I talked to, that they had done the same thing. Like they'd get a summer job, or something like that, with, like a family, as a housemaid or something like that, in the Bay Area, and work. You know, work, work for them. And I imagine it was a learning experience. I think that's what that program was for. And, um, she worked for a family named Daley, in Berkeley. And, um, they were newlyweds. And she told us how he'd take the trolley, trolley car, something like that, to where... I think it's a trolley car, some sort of public transportation, that he'd, then he'd get into the boat, go across the Bay, and he worked in San Francisco. And she had an aunt, her father's sister, who married a white man. And she lived on the corner of Clay and, I forget. And they had one daughter, named Alice. And she knew where her aunt lived, because her father, I think her father came to California after the earthquake to see about his sister. And she lived there, at the time of the earthquake, this aunt lived there in San Francisco on the corner of Clay and something-or-other. <laughs> Anyway, so she, they weren't supposed to leave without permission, but she had her day off. And her and this other girl figured out how to go about getting on the boat and going across the Bay. And then she found her way to wherever her aunt lived, and visited with her aunt, and then got back on the boat, I, whatever. I don't know what kind of boat you call it. What do you call those boats that go back and forth?

EM: Ferries.

CW: Yeah, on the ferry. And then she went back to work, went back. And she would have gotten sent back home if she would have disobeyed the rules, and done something like that. But I don't think she was found out. This Mrs. Daley, she was a newlywed, and she didn't know how to cook very, you know, very many things. And, what they ate quite a bit was fresh green beans and potatoes with ham hocks. And we still cook that really often. We call it Mrs. Daley's Green Beans. <laughs>

EM: Her husband, Russell, or her husband-to-be, uh, where was he born?

CW: He was born, uh, Sugar Pine Hill. It would be at the base of Sugar Pine Hill, it was actually between Meadow Vista and Clipper Gap.

EM: Was this on the family property?

CW: No. This was before. Our family bought that property in 1909. That is just a short way from here. I think it's a mile and a half from here. And he was born there. And his family bought the land and moved to where our family property is now in 1909. But that had been Indian camp before, and they called it *Chukupakan*, which is Willow Springs, I believe. And there are pounding rocks and things, quite a few, there. He went to school in a public school in Christian Valley, it was like a one-room...<tape cuts off>

EM: What do you think the different effects were, on your grandparents, the one going to government boarding school and the one going to public school?

CW: My grandmother, who went to government boarding school, she's a more, she seems to be a more independent person, than my grandfather was, from the, just from the impressions that I got from her and her-, about them from other people. She, Grandmother set a great store in education, and encouraged all of us to get a good education. And most of my family, my grandmother's children, and her grandchildren, my generation, have college education. And, even the ones who didn't finish college, most of them have gone most of the way through. And my grandfather, he was the only Indian child in his school. But he was a very outgoing person, and I guess you would kinda say, he was popular. And people really thought a lot of my grandfather. He was, like I said, he was the only, you know, Indian child in his, in his school. Perhaps there were others, you know, at the same time. But for the most part, you know, off and on, for the most part, ours was the only Indian family that lived permanently in this particular school district. And even now, I meet people, er, older people who are my grandfather's age, and they all have such praise for him, that he was such a wonderful, a wonderful person. And so, I think that going to school he adjusted well to, and I imagine that Grandmother did too. Um...

EM: What about your own experiences?

CW: Well, my cousin and I talked about it one time, and it brought things out, you know, I thought I was the only one who felt this way. But I really sensed the prejudice in, in the public school. You know, the kids sometimes just, sometimes they made me feel really bad. You know, because I was a little, a little different. And my cousin said she felt the same way. But I suppose that's just any school, type of thing. The kids are awful, I mean, anyway. And...

EM: After your father left school-, your grandfather, rather, left school, how did he make a living?

CW: Well I'm not sure it was right after he left school, but I do know he worked for the PG&E. And later, he worked at, um, at Marcon <McClellan> Field, as a, an electrician, during the war.

EM: This is your grandfather, or your father?

CW: My grandfather, during World War II. And, um, they repaired airplanes that, that came in that were damaged and stuff. And they worked night and day to keep these airplanes going, to go back to war. And in this one place, there must have been this one area in an airplane that a normal man couldn't get in there and do. So they had this little midget guy, some midget, and he could get into this small place where the other men couldn't. And he worked with 'em.

EM: Did your grandmother and grandfather live in Sacramento at that time?

CW: No, they didn't. They lived in Auburn. They rented a house in Auburn. And, I think they had some sort of, one of these carpool things where everyone gets on the bus and gets to Sacramento to work, That's what, what they had a bus, and they'd meet in a central place in town, and the people in town

who worked down there would get this, ride the bus. I guess because of the rationing and stuff, that they had to do that.

EM: Were there any other Maidu/Washo families in the area?

CW: Yes, there were. There was three or four of them I know of, but probably more. There was a couple, three women, they were sisters that married, two of 'em married Maidu men, and one married a white man, and they, their families still live in the area.

EM: What were the names of the children, of your grandparents?

CW: The oldest was Moina, and then I had an aunt, Aunt Louise, my mother, Gloria, and then the youngest, my Uncle Edward. And, out of those children, Moina, the oldest, and Edward, the youngest, are the only two that are, in fact, living.

EM: And your mother married...?

CW: When she was about, when she was about, approximately 18. She married my father, and, I think they got married in December. And then, the following November, I was born. And, they separated shortly after that. And when I was about four years old, she married Bob Bradley. And, her and Bob were married, oh, for maybe three years. And during that time, my sister was born. And my sister was a baby in the divorce. My mother worked as, as a nurse. And then later, as kind of a... I don't know if you'd call it an aid or something. She worked at the State Hospital, at the uh... And then, while she was working, and taking care of a family and everything, she went to school and got her LBN's license. And my aunt did too, about, after that, she got the LBN license too.

EM: How did your great-grandmother, Mrs. Enos, feel about the educational achievements of her granddaughters?

CW: I rather imagine she was really proud of them. 'Cause my grandmother, she seemed like she pushed that. You know, she, uh, wanted all of her children to have a great education. And made sure that the went to school, and, uh... Well, I do imagine that Grandmother was proud of, proud of her grandchildren for doing well in the world.

EM: Were there any traditions passed down through all these generations?

CW: What kind?

EM: Any kind of special meals, or...

CW: Oh, I understand. Oh, like Easter time. Easter has always been kind of the big family get together with our family. And the whole family would, you know, go home to the home, home place and have a big dinner. And there was always acorn soup and, and watercress. And my great-grandmother, when she was alive, she would make us like, *tulte*, which was like a big, fat tortilla, and, uh, sometimes we'd get *Washo wallas*, which was Washo bread, it was just, just like a big biscuit, so it was real hard on the outside, and our family name for that's rock bread. And, I think that's probably what we, besides normal, normal food, we... My grandmother, growing up in Carson City, I guess they must have lived close to the Chinese people or something. Because we ate a lot of rice, for a lot of people that, our neighbors and stuff. We ate rice like a lot of other people ate potatoes. And part of our family's cooking, we'd cook a lot of Chinese food. And I thought that Chinese food, everybody had Chinese food on the

Fourth of July. We always did. And I thought, when I fixed, "I'm going to fix my husband a really nice Fourth of July dinner." So, I went to the store and got all the stuff I needed, and I made a really nice Chinese dinner. And he thought I was so hilarious because I thought it was just, we were supposed to have Chinese food on Fourth of July. I still do. And we always had corned beef and cabbage on St. Patrick's Day. <laughs>

EM: Were there any, uh, Maidu ceremonies or, or holidays? Um, special times of the year that you might have celebrated?

CW: Well, we used to go to the Bear Dance.

EM: In Susanville?

CW: In Susanville.

EM: The whole family?

CW: Whoever could get away to go. But, usually Great-Grandmother and I would go. And, um, Gladys Mankin, whose property it was, on my grandmother's side. Gladys Mankin, Gladys Mankin was my grandmother's sister's sister-in-law.

EM: So, your grandmother...

CW: My grandmother, <overlapping voices> Grandma Nunez, her sister's sister-in-law. And so, I went and I introduced myself to her, and I told her who I was, and so after that, she was my Aunt Gladys.

EM: Did any of your mother's generation learn Washo or Maidu language?

CW: No. They speak very little at all. Both my grandmothers, when I was a little girl, they'd tell me stories and teach me words, and, to bring me along to try and speak, I suppose, my native language. I got so I could understand pretty good and speak a little bit. But as I <sounds like *mad aten*> all these years, I've forgotten so much. So, I don't speak it, or very little. I'll still catch on if someone's talking about me though.

EM: Were there any songs or old stories that were passed down?

CW: Yes, on both sides, both families, we were told different stories. Oh, like about, oh, the Bear Lady, and the Deer Lady, and about *Bigiwokwok*, the cannibal. About the hummingbird, how he stole fire.

EM: What religion was your family?

CW: Well, I think if someone asked my family what they were, they would say they were Baptist.

EM: Would this refer, even to, Grandmother Enos?

CW: I, I don't know, I would, I don't know what she would say, but I ... When I was a little girl, she used to tell me stories out of the Bible. And she had a, it was like a comic book, the size of a, a magazine. And it had these pictures of stories in it. And she'd tell me Bible stories. And she'd teach me songs, like Christian songs, and things like that. She had a song book that she'd gotten from some church. And, and she'd get out her song book, you know, and we, she'd sit there, and I don't know, maybe we were playing church or something. She was always, she'd play with us to get, you know...

EM: Did she go to church?

CW: Yeah, she did. I remember she tell, she attended the Pentecostal Church in Auburn. And my family, off and on, would go to the Assembly of God Church, in Auburn. Uh, a close friend of my grandfather's was a member of that church, and so they started going as guests of the Wickersons. And they did go, off and on, and they also went out to the Indian Hill Church, after that was established.

EM: What about yourself?

CW: My husband and I are Christians, and we go to church regularly.

EM: Well, thank you very much, Mrs. Wren.

<END TAPE>